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INTERNATIONAL BIBLE STUDY.

February 21, '86——*Ezra.* 1 : 4-& 3 : 8-13.

See last *Guardian.*

February 28.——*Nehemiah,* 1 : 1-11.

Nearly a century had gone by since Cyrus had opened the gates of Babylonia to let the Jews go forth and regain their place in the Promised Land. Many had availed themselves of the opportunity ; but not a few remained in the Eastern lands where they had become domiciliated. Among these was Nehemiah, son of Hachaliah, occupying an important post in attendance on King Artaxerxes. Intensely interested in all that related to the honour and prosperity of his nation, he had continued to dwell in the palace of the Persian monarch, hoping that in some way he might be able to render his people services that others could not. There was a measure of intercourse kept up between the Jews in Judah and those who still remained in the Medo-Persian dominions ; and they who brought news from the fatherland were delightedly welcomed in the eastern colonies. But there came some with inauspicious tidings, in the 20th year of King Artaxerxes (Longimanus) about A. D. 446. Susa was the capital. Hanani and other Jews from Judah arrived there, and Nehemiah lost no time in asking them about the state of things in Palestine.

"And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach : the wall of Jerusalem is broken down, and the gates thereof are burnt with fire."

Nehemiah describes with equal simplicity and pathos the effect these words had upon him. He says, I sat down and wept, and mourned for days together, and fasted, and prayed before the God of heaven. He felt it like a personal calamity. He would not have been more affected if they whom he loved best, his own kith and kin, had been cut off. He loved Jerusalem above his chief joy. To think that after God had wrought so wonderfully in their behalf, disposing the minds of heathen conquerors to promulgate for the captive Jews a decree of manumission, and they had actually succeeded in regaining their native soil, they should there be thwarted and humiliated and kept down by jealous neighbours! How sad that the returned Jews should not be able to prosecute the good work of rebuilding the temple of God. Nehemiah had been saying to himself that God would surely strengthen his servants who had undertaken this work, and enable them to disconcert their enemies ; and now the sad intelligence reaches him that the ungodly neighbours are triumphing. He felt keenly the reproach that was thus coming upon the cause of God. He wept, he mourned, he fasted, he prayed. Yes, he prayed to the God of heaven with strong crying and tears, asking nothing for himself, imploring only that God would be jealous for his great name and reveal his power in behalf of his down-trodden people. Note the wonderful way in which God comes to the help of his afflicted people. He powerfully stirs the soul of a sympathetic man a thousand miles away, and leads him to pour out his heart in fervent, effectual prayer. The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him. Nehemiah was one of these, and the Lord let the burden of Israel come down upon his spirit, that strength might come to the fainting Jews of Jerusalem. So God laid upon the solitary and far-wandering Moses the burden of the oppressed children of Israel, and the result was deliverance. And God may now be beholding in some obscure place, some unthought of suppliant, who has taken upon himself the burden of the distracted church of our time, and who shall overcome, keeping Christ's works unto the end.

Nehemiah gives us an outline of the prayer which he then offered to God.

"I beseech thee, O Lord God of heaven, the great and terrible God that keepeth covenant and mercy for them that love him and observe his commandments."

Here, as in 2 Cor. 5, we have the terror of the Lord combined with his constraining love. God is terrible even in his fidelity to his people, his covenanted mercy ; terrible to those who come between him and his people. So our Lord : "Woe unto the man who causeth one of these little ones that believe on me to offend ; it were better that a millstone were hanged about his neck and be cast into the depths of the sea." His severity is linked with his goodness.

According to Nehemiah, he loves God who observes his commandments. He confesses his sins and those of his father's house, along with those of his nation, acknowledging that their sin was to be estimated by their light, by the excellence of the statutes and judgments given them, and which they had basely broken. While he admits that the chastisements they were suffering had been announced from olden time, he reminds God that these threatenings had been accompanied by promises of restoration on reformation. "If ye turn unto me and keep my commandments and do them, *though there were of you cast out unto the uttermost part of the heaven,* yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."

He asks God to condescend to give heed to his prayer and the prayer of his servants, "who desire to fear thy name." "And prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the King's cup-bearer." As he prayed, the conviction of his mind became deepened, that he himself was to be used of the Lord to bring deliverance to the Jews of Jerusalem. "This man" was King Artaxerxes ; a mighty monarch, and yet a mere man whose heart the Lord could turn, disposing him to grant what Nehemiah thought of asking from him.

Golden text. "Give us help from trouble ; for vain is the help of man." (Ps. 108 : 12.)

WEEKLY REVIEW.

—It is estimated by a writer in the *Edinburgh Review* that no less than £750,000,000, more than the entire national debt, have been lost in Limited Liability Companies since 1856.

—A Financial Committee has been appointed to consider how the Government expenditure can be reduced in India. We have had Committees or Commissioners before, studying this problem, and the result generally was the cutting down of the salaries of peons a rupee or so, leaving the incomes of the highly-paid untouched. We have to get a new philosophy of life, before it can be otherwise. The salaried world is a pyramid, the lower stratum of which is the broadest, receiving the minimum of pay, and every step takes a man where incomes are larger and fewer, till he reaches the apex of royalty or viceroyalty. The people who are at the bottom do most of the hard work, and the head of a department has often a lighter task than his clerks have. We can conceive of a Utopia where every man will think it a sufficient enhancement of privilege or dignity to be elevated to a higher grade, without expecting that his salary shall be increased. *Noblesse oblige.* We do not seem to be nearing this happy time.

—A year or two ago there were three English papers in India having the avowed mission to combat Christianity and defend European infidelity. One was in Calcutta, the *Anti-Christian ;* the others in Madras, the *Thinker,* and the *Philosophical Enquirer.* Two of these, the first and the last, have ceased to exist ; the second is still in existence, but was lately on the point of stopping, when somebody in England furnished the means of carrying it on. Surely, these facts are significant. The people that can read English want something that they do not find in writings that are chiefly levelled against Christianity.

—Bishop Hurst, who left India in February of last year, after visiting the M. E. churches of this country, had spent some time previously in visiting Bulgaria. While there he called on Prince Alexander, and gives an account of the interview in the *N. Chr. Advocate,* an extract from which will be found in our Epitome.

—In our issue of Dec. 19th we referred to some remarks made at a meeting in England in which Mr. G. W. Winckler, C. E., referred to Christian work carried on by him in Secunderabad in 1873-4, and we made the remark that we knew not what to make of some of the figures. The reference was to these words of Mr. W.: "A blessing followed the *full* work then commenced, and while the stated churches thinned, his was crowded, 500 being added to their number." We are now told that this last refers to the number of hearers gathered, and not, as we erroneously supposed, to the membership. We are sorry to have made this mistake.

—We place among our Selections an article in which a missionary in China tells of the large number of persons desirous of being treated for the opium craving, and of the extraordinary gratitude shown by those who were saved from it. Many of the arguments used by those who apologize for and defend the use of opium by the Chinese, are sufficiently refuted by the facts that are here brought forward. The Chinese certainly regard the habit of smoking opium, as very enthralling and pernicious.

—The death of a Banya child, 3 years old, by opium taken by himself, is reported here in Bombay this week. The grandmother was in the habit of giving the child some grains of opium every night, and the child seems this time to have got hold of what remained, after its dose. As we have before mentioned, the use of opium in Native families to secure sleep to the infant, that the other members may not be disturbed, is very common. Can nothing be done to repress it? Those who gave this child the taste for the drug, are largely responsible for his death.

—We notice that of the six great provinces of British India, Bombay is the largest in area (197,875 sq. miles.) Yet the population is only 23,395,663 against the 69,536,861 of Bengal (193,198 sq. miles.) and against the 44,849,619 of the N. W. P. and Oudh, which has an area of only 111,236 sq. miles. The number of people to the square mile is (in round numbers) 110 in Bombay, 360 in Bengal, and 400 in the N. W. Provinces.

—The *Indian Messenger* has a notice of our remarks on Sir T. Madhava Rao's plan of a new religion. Our contemporary says:—

The word eclecticism is misleading. It reminds one of the process of intellectual eclecticism that was known to such a sect of philosophers as the Neo-Platonists, during the first centuries of the Christian era. And there are many who confound the creed of the Brahmo Samaj with a cold and barren philosophical process. They forget that Brahmoism is not a process of that kind. It is not a mere attempt to cull from different scriptures those doctrines that a number of men can agree upon. Conceive Brahmoism to be only this, and you miss the point altogether. Brahmoism can be best described as an attempt on the part of the awakened soul to approach God direct, and to live in the light of his presence. Its catholicity and eclecticism have sprung naturally from its spiritual freedom from the thraldom of scriptures. Freed from the narrowness of a sectarian creed, it can view with sympathy and appreciation everything that is good in all other religions. Hence is it eclectic in its sympathies. But it would be a pure mistake to conceive it as a cold intellectual process of sifting and pruning different scriptures and different systems of faith. The motive impulse of Brahmoism is love of God, and its inner life is to be found in the living communion with God. We have not set ourselves as judges above every other religion in the world; it would be entirely erroneous to give us that proud position, but it would be far more correct to say that guided by the Spirit of God, we approach all of them as learners, and heartily sympathise with everything that the Spirit reveals to us to be good and true in them.

We do not see that the charge of eclecticism is parried by these remarks. "We approach all religions as learners." Well, Christianity among them. Coming to Christ as learners, do they receive all the teachings of Christ? They receive what they find to be "good and true in them." In other words they sit in judgment on them, choose some and reject the rest. If they allowed Christ to define his own mission, they would see that he and he alone is the way, the truth, and the life. They tell us they are guided in this by the spirit of God. This is a very different spirit from the One whom Christ declares to be the Spirit of God, whose office is to glorify Christ and reveal him to men. The aim of Christ was not to establish a religion that would give the right hand of fellowship to all other religions, but to offer every man a complete deliverance from sin and its results. How often did Babu Keshab Chunder Sen join the name of Christ with those of Mahomed, Buddha, Chaitanya and others.

—The *Indian Witness* of Feb. 13th, says that the Rev. Dr. Thoburn will probably leave for America in a few weeks, and remain there till November. It adds:—

The Rev. J. E Robinson, of Rangoon, has accepted the pastorate of the Union Church, and will enter upon his duties at the opening of the season. This will be a sore trial to his flock at Rangoon; but after six years of unremitting labour in that field, both he and his family are entitled to a change.

—We received (and mislaid) a letter a weak or two ago, asking if it was right for a person to wear his hat in church, after dismissal. Christians are accustomed to lay aside the hat on entering a place where prayer is wont to be made, as expressive of their reverence for him who has promised to be with them when they call upon him, and to resume it on leaving. Some may offend the feelings of their brethren by hasting to put it on, and this would not be kind, and perhaps would indicate a want of reverence. We do not find much stress laid upon these outward observances in the New Testament. We would class this with the questions Paul refers to in Rom. 14: 2, 3. The highest reverence is shown in prompt obedience to all the commands of God.

—Some think it very important that personal pronouns referring to God, should always begin with a capital letter, and perhaps think it indicates a want of reverence in us that we eschew the habit. We do so because the Scriptures observe no such rule; and especially for the reason that the use of such capitals is intended to arrest the attention of the reader, and just in the degree that it does so it hinders the thought conveyed in the sentence from producing its just impression.

—A correspondent asks, What is love? and What is hatred? A very good description of love is found in Cor. ch. 13. Hatred is the opposite of this picture. The Epistle of John will show our correspondent better than we can, that God's love received in the heart begets love to God, and love to God shown itself in love to his creatures. The question is also asked, How love and hatred can exist in the same heart. In one sense, love implies hatred. We love justice and hate injustice. The Bible charges it upon some that they abhor not evil. See Rev. 2: 6, 15. But all hatred that implies malice or selfishness, or injustice, is incompatible with the reign of love in the heart.

—A friend in America sends us these thoughts:—

I wish that you would think out and work out for me some thoughts suggested by the 29th chapter of Job, as I heard it read in church a few weeks ago. It is the description of an ideally perfect man. The modern religion of humanity could scarcely furnish a better model of a virtuous man according to the highest human ethical standard. He lives for others. Deeds of justice and kindness fill his life. His princely power is exerted only to redress wrongs and to relieve the poor and the oppressed.

"Then, he is a happy man. He enjoys the present rewards of virtue. Jesus of Nazareth was despised by men, and his followers persecuted from city to city. But all honour Job; not only in their hearts in spite of themselves, but by signs of outward reverence. Even the princes keep silence before him. Kings may obtain homage by fear. But this man by wisdom and virtue, acquires the willing reverence of all.

"Now turn to the 42nd chapter. God has come in upon the scene. He makes manifest to Job His power and wisdom as a Creator. His omnipotence and his omniscience. No other attributes are presented; not even His love or His justice. So Job is not won by the first or terrified by the second. But he learns as he never learned before, that God *can* all and *knows* all. He himself falls at once into his right relation with this highest of beings, his own Maker and Preserver. He *sees* God and he sees himself. How mean a thing does his own righteousness now appear to him! He has nothing of his own in which he can boast. All good things are from God. He abhors himself, and repents in dust and ashes. Then God blesses him more abundantly than even before, by gifts of this earth, children, friends and riches.

"The state of the virtuous and honoured Job of the 29th chapter, commends itself as most desirable, to the natural, human heart. But the humble Job of the 42nd chapter is to the mind of God, the dearer object.

"Therefore, in right relations with his Creator, and blessed by His favour, he is the truly happy man."

—The *Liberal and New Dispensation* resolutely declines to believe the rumour that the Gaekwar "thinks of taking to himself a second queen." If there is any truth in it, our contemporary will "lose all faith in the virtue of education, whose patron His Highness declares himself to be."

—The *Liberal* has begun to publish the diary kept by Keshub Chunder Sen when he visited Bombay in 1864. Some of the references may possibly be distasteful to the present leaders of Native Opinion. Here is an extract:—

Our third anti-caste meeting takes place this evening at Dr. Wilson's where almost all the gentlemen who were present at the last meeting were present. Mr. Kursondas Mooljee read a paper in which after explaining the difficulties of his position and the peculiarly miserable predicament of his wife demanded two Guzerati accessions to the reform league

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that had been formed the other evening to befriend him as otherwise his wife's position would not be a whit better than before. Remarks were made by Mr Ardaseer, Rev. Dhanjibhai, Mr. Moroba Venoba, and Dadoba Pandurung. Mr. Sorabji Shapoorji proposed that the Reform Party should ignore caste distinctions, intermarry and help each other on occasions of funeral and other ceremonies. This closed-door reform movement needed but this strong pull to burst; retractation, indifference, silence, and looking at each other's face followed, and every one was convinced that far from progressing we had receded most dishonourably. At the repeated request of Dr. Wilson I made a short speech which instead of mending matters served but to fan the flame of discontent.

—The two parties into which the "New Dispensation" church of Chunder Sen was divided after his death, have again united so far as to meet together in public worship A Constitution is to be formed. It appears that the reconciliation was effected by a compromise. The seat of the late minister is to be left vacant, and another 6 inches lower provided for the ministers that are in the flesh!

—The *Dnyanodaya* contains an account of the organization of a new church at Angar in the Sholapoor district some 24 miles west of the town of Sholapoor. In this region the Rev. Mr. Gates has been preaching the Gospel for some years, and has now had the satisfaction of seeing a church of 20 members formed there. The Rev. Mr. Gates is obliged, by failing health, to proceed to America with his family, leaving here on the 4th prox. The Rev. Dr. Bissell, of whose recent illness mention is made in our columns, leaves for America at the same time. Mrs. Bissell will (we understand) remain in charge of Mr. B.'s district south of Ahmednuggur. Dr. Bissell came to India in August, 1851. We hope that the voyage may re-establish his health.

—We gather from the last *Indian War-Cry* that the Salvationists who were in prison have been liberated, pending appeal. A meeting is mentioned attended by Col. Tucker, Capt. Chukerbutty and Lieut. Golab from chowkey and all the other Gujarati officers. At Muktipur (Ranipur) the people came in large numbers to welcome Colonel Tucker, decorating him with flowers and *spreading clothes on the road.* We understand that the Salvation Army are about to resume meetings in Bombay.

—Sir Henry Ramsay was in Bombay last week, seeing Lady Ramsay and his daughter off to England. It is a little remarkable that Sir Henry only became acquainted with Sir Robert Phayre on this occasion, the former having been in India fifty years with only a half year's furlough to England, and the latter forty-six years with about the same amount of absence in Europe. They are both of them examples of men who have none the less adorned the responsible positions they have been called to occupy, because they have been loyal soldiers of Christ. Sir Robert Phayre is to leave Bombay for England, retiring from the service, on the 5th proximo.

NOTICES OF BOOKS AND REPORTS.

Madras Chr. College Magazine. Feb. Contents: Christ's Miracles; Peattie. Modern Utilitarianism; Satthianadan. Rajasekhara; Hutchinson. Ramble in Japan; Knott. Light and Shade; Symonds. Society for Psychical Research on Theosophy. With Literary and other Notices. If any impartial person in India retained the least confidence in Col. Olcott or Mad. Blavatsky, the Report of the P. R. Society would effectually dispose of it This is a Society having such affinities with the Theosophy lately taught in India, that they sent out Mr. Hodgson as a deputation specially to enquire into the allegations made by Mad. Coulomb, and into the genuineness of the letters said to be by Madame Blavatsky. They yield both points. We do not know that there was ever an exposure more complete than this. The Editor of the *C. C. Magazine* (if he is the writer of this article,) says:—

The only other part of the subject on which it seems necessary to make any remarks is the question of the underlying object which induced Madame Blavatsky to enter upon the strange course which she has been pursuing ever since she came to India. We are not prepared to say that there was any single motive, but we have long been convinced, by passages in her own letters as well as by much collateral evidence, that political motives could not be overlooked.

Mr. Hodgson, in his Report, says:—

"At last a casual conversation opened my eyes. I had taken no interest in Central Asian preplexities, was entirely unaware of the alleged capacities of Russian intrigue, and had put aside as unworthy of consideration the idea—which for some time had currency in India—that the objects of the Theosophical Society were political, and that Madame Blavatsky was a 'Russian spy.' But a conversation with Madame Blavatsky, which arose out of her sudden and curious excitement at the news of the recent Russian movement upon the Afghan frontier, compelled me to ask myself seriously whether it was not possible that the task which she had set herself to perform in India was to foster and foment as widely as possible among the natives a disaffection towards British rule Madame Blavatsky's momentary emotional betrayal of her sympathies was not rendered less significant by the too strongly-impressed 'afterstroke' of a quite uncalled-for vituperation of the Russians, who, she said, would be the death-blow of the Society if they got into India."

We are of the same opinion. Years ago a gentleman of high position in Bombay, assured us over and over that Madame B. was here in the interests of Russia, in fact a Russian spy. Her mission, if such it was, was not such a perfect failure as the Koot Hoomi business was. Meanwhile, Col. Olcott seeks to prepare the way for the return of this interesting and modest lady to India, by such remarks as these:—

How direful a spectacle, is it not, that the age and learning, the many long years of enthusiastic philantbropic work of this marvellous woman, could not have protected her from the persecutions of her enemies! The spectacle of this willing servant of the Mahatmas sitting day and night at her desk, without hope or prospect of worldly benefit, to expound the ancient philosophy of the Rishis and show us the path to salvation, while backbiters and slanderers are doing their best to pollute her memory and blacken her character, is enough to make one have a poor opinion of humanity.

In Memoriam. Sermon on occasion of the death of Mr. John Hodges, by the Rev. James Gillings. Mr. Hodges came to India 60 years ago, and spent the last 43 years at Ootacamund where he died last month. His life in Christ appears to have extended over the whole of this latter period. Mr. Hebich was one of those who led him to decide for Christ. From the biographical sketch accompanying this sermon, we gather that he was fervent, catholic, faithful, abundant in labour, and held in high honour and esteem by those who knew him. Mr. Gillings, retired Wesleyan missionary living at Ootacamund, has consecrated this discourse on Isaiah 57: 1, 2, to the memory of this servant of God. The text is happily elucidated and the discourse is replete with valuable observations. We would gladly extract from it, but lack of space forbids.

Examination of the Claims of Deism. Marathi. By Baba Padmanji. Tract and Book Society. 2nd Edition, revised and enlarged. (Paper bound, 3 as, cloth bound 4 as.) We are glad to see a new and revised edition of this valuable work. It is well suited to the times, and we recommend it to the attention of those who have not read it.

Report of the Mission of the N. India Conference M. E. Church, with Minutes. This goodly pamphlet makes its appearance promptly and punctually. We can only at present glance at a few items. There are 45 stations in the 4 districts, Oudh, Rohilcund, Amroha and Kumaon. Members 2,655; Probationers 2,633; total 5,278. Local preachers, 108. Adult accessions in the year, 771, of whom 27 were from Islam. Adults baptized, 585. Church-Contributions from Native members, Rs. 2,381. Unpaid voluntary workers, 49. Schools, 420 Average daily attendance at vernacular schools, 2,436; anglo-vernacular, 689; Sunday-schools, 16,020. Tracts, books and Scriptures distributed, 28,646. We shall aim soon to make our readers better acquainted with this Report.

The Bombay Guardian.

SATURDAY, FEBRUARY 20, 1886.

TWENTY MILLION SUNS.

Photography is contributing substantially to our knowledge of the heavenly bodies. What the telescope fails to reveal, the microscope, applied to a photograph of a planetary body or of the stellar heavens, brings to view. Some French astronomic photographers lately found in a portion of the heavens, about three degrees in diameter, 5,000 stars. They estimate that there are 20,000,000 stars. When we bear in mind that there are only, in the two hemispheres, about 5,000 stars visible to the naked eye, we see the prodigious revelation made by modern astronomical research. Twenty million suns. This sun of ours, with its circumambulating planets, circling as far as 3,000 millions of miles from it yet bound to it by inviolable laws of gravitation, and receiving from it light, heat and life, this solar system, a universe in itself, is only one of twenty million such universes, separated from each other by distances consisting of not millions but millions of millions of miles from each other. Each

particular universe of these twenty millions is islanded in an immensity across which, light travelling at the rate of more than eleven millions of miles in a minute, needs several months at least to make the journey. What a conception does this give us of the Being who called all these worlds and these immensities into existence, and by whose word they are upheld from moment to moment. Of him in the first instance, through him continuously, and unto him everlastingly tributary, are they all. He is present in all places of his dominion; present in every sun, in every planet, in every locality, with every creature, and gives to each creature in each locality as much thought and care as though that creature were the only thing that demanded his solicitude. Our spirits are quickly overwhelmed by the thought of the intellectual burdens involved in the revolution of this globe of ours upon its axis; but what is that compared with the government of twenty millions of suns, in all of which there is not a grain of sand that is at any time forgotten? Consider: these twenty millions of suns shine not merely for the planetary worlds revolving around each, but for this globe of ours to which they are shown—in the year of grace, 1886—to have a visible relation. Not only to this globe of ours but to every spot on that globe; to the tiny pupil of your eye. Thus God is heard from these remotest worlds of light saying to every creature on this globe of ours, The Lord of all is with thee, and is mindful of thee in all the immeasurable realms of space, and from everlasting to everlasting. Yea, the ray of light that reaches thee has been everlastingly on its travels. Thousands of years ago, it might have been hailed by some interstellar watchman and asked about its destination, and would have answered, I am on my way to one who has now no existence, and will not have for thousands of years, but whom I am destined to reach with my message from the Most High, at a certain moment of a certain year in the 19th century of Christ. Thus every believer finds himself seraphic in that he has two wings, one the wing of God's love stretching to a past eternity, the other stretching to the endless future.

A man is equal to a certain amount of work; a slight addition to his burden will destroy him. We naturally think it must be so with God. We think of him as directing the heavenly bodies in space, and satisfying the needs of every living thing; but when we are taken across the interstellar places, and get a vision of twenty millions of solar systems, we think that the task must be oppressive even to One of infinite attributes. But the fact is that the Creator and Upholder of all, is just as much at rest, just as free from weariness, as He would be if there were no creation at all. Nay, in that case, he would not be at rest at all. For his nature and his name is Love, and love requires those upon whom it may lavish its wealth.

The Bible is a telescope through which we make discoveries in the far future. In Isaiah we hear God say, Behold, I make new heavens and a new earth. Eight centuries later John speaks to the same effect, though the distant scene becomes brighter. "I saw a new heaven and a new earth. Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes."

Not probably in the sense here intended, but still in an important sense, we in this day have, as compared with the heavens known to our father, new heavens. Consider what Jupiter was to the star-gazer of old compared with our knowledge of it; Saturn and his belts too, and Uranus and Neptune, and the fixed stars, their distances, and the stupendous number of them now given to us. We have, indeed, new heavens. But the great and distinguishing feature of the change indicated in prophecy, is doubtless in the renovation of man's nature, and the transformations effected by faith. If any man be in Christ, a new creation; old things have passed away and all have become new.

Faith, looking at the heavens even thousands of years ago, saw vastly more than any mere astronomer could ever descry. See the 19th Psalm; the 8th; Isai. 40; Job 38.

"THE GREEKS SEEK AFTER WISDOM."

With reference to a letter in our correspondence columns, we readily acknowledge the fact that erroneous views of religious truth are compatible with a considerable degree of intellectuality in other spheres of thought. How large a part of the education that Englishmen covet for their children consists of the writings of ancient Greeks and Romans whose religious ideas were sadly erroneous, and whose gods worshipped for thousands of years are now known to have been mere creatures of the imagination. The university student is not thought to be in the slightest danger of becoming a convert to those ancient mythologies because of the time devoted to the classics. And doubtless there are many persons who give a good deal of time to the study of ancient Hindu writings, without having their allegiance to the Christian revelation in any way weakened. It is none the less true that people generally think more favourably of a system of religion that comes to them in an intellectual setting, and is recommended to them by men of culture. This constituted one of the great difficulties in the way of propagating the Gospel among the Greeks, and is referred to by Paul in his first letter to the Corinthians, 1: 19-31 and 2: 1-16. It is the pride of man that presents the greatest obstacle to the reception of the Gospel, and man prides himself especially upon his intellectuality. And they who consider religious truth to be something which the mind ascertains for itself, very naturally come to regard more favourably their hereditary religion when they find that it was taught of old by men who could write sensibly or poetically on other subjects. Orientalists, who read the Vedas and other ancient writings of this country, sifting out of them as they read the erroneous religious ideas, find themselves at liberty to eulogize those works because of correct thoughts and felicitous expressions. Misled by their example, educated Hindoos begin now to be less weaned from the religion of the country, than they were disposed to be, and are propitiated with the religious elements of their old books because of these other elements. Instead of the feeling of humiliation that they once had in view of the conspicuous errors of their sacred writings, they have now rather a feeling of pride in books so highly thought of by European *literati*. There may be some who will discriminate between literary merit and religious truth, and prize the former without being betrayed into a mistake as to the latter; but such are few and far between.

For our own part, we shall feel more free to admire and commend what is good in Hindoo religious literature, when it has become, like the Greek and Roman, discredited as a revelation; for we know that such commendations have now the effect of hindering many from losing confidence in Hinduism, and from fulfilling the important duty of proving all things. We by no means consider it of the first importance that an English youth should appreciate Shakespeare; the greatest of all questions is, Does he know the Saviour? To be in accord with the Sermon on the Mount, will contribute more to his happiness and to the elevation of his being in this world and the next, than to be versed in all other departments of literature.

Development is according to stimulus. The greatest stimulus is ordinarily found to be the desire to be thought gifted. Under the influence of this stimulus men are led to cultivate their powers and compose works that command the admiration of their fellows. It will not help us, in the pursuit of fame, to enter into conflict with the religious views of men; we attain our end more successfully by letting these alone or by accepting them. Here we have the solution of what is an enigma to many, the tokens of intellectuality in men who uphold heathenism, ancient or modern. Men like fame without hemlock and so escape the fate of Socrates.

THE GOLDEN MEAN.

We read some time ago an excellent book by the Rev. W. W. Patton, entitled "Prayer and its Remarkable Answers," and were struck by an expression in the preface which strikingly shows the fallibility of even an excellent writer. He says: "Each reader must judge for himself how nearly the author has struck the golden mean between truth and error." The book itself shows that the writer aimed at the truth, and not at some supposed golden mean between truth and error. *Via media tutissima*, is a well-known expression, but it does not refer to a mean between truth and error. We cannot say exactly what was in Dr. Patton's mind when this expression dropped from his pen. Perhaps it was a mean between error and extravagance, or error and prolixity. Some of us want to find a road that is as far removed from error as possible, and as close to the truth as possible.

But is there not a mean betwixt truth and error? There is, and in the eyes of many it is a golden mean and the only real path of safety. Perhaps one would not be very wide of the mark, if we concluded that the great temptation of the day is to pursue this golden mean. Statesmen are thus tempted; men of social position; men that seek to make their way in the world; men that seek for literary fame; editors; preachers even. It is a golden mean because men like to persuade themselves that they are showing

some respect to truth; and they like to reap the advantage that error sometimes yields. Simon Magus seemed to be intent on this golden mean when he offered the apostles money that he might have the power of imparting the Holy Spirit. The Jews sought it when they combined the worship of the Queen of heaven with sacrifices to Jehovah in the temple. Jonah was after this golden mean of personal convenience when he found his way to the depths of the sea. Why are editors so sensitively timid about giving expression to religious truth? Why do men generally take such scrupulous care not to antagonize the convictions and prejudices of others? This is a day when almost every art is being wonderfully developed, but no art has been carried to such perfection, as the art of maintaining the show of morality and religion without offending people by giving undue prominence to moral and religious truth. And, as we have said, the preacher of the Gospel is powerfully tempted to tone down the rugged, uncompromising words of Jesus by subjecting them to the laws of modern suavity. The Sermon on the Mount is far from being a golden mean between truth and error. Error is not screened or palliated or explained away in the least. There is no solicitude to find gentler ways of putting things, so that the Pharisees might not be disturbed, or the leaders of religion not be alarmed. But the preacher is tempted to put things in such a way as shall at once secure for him the reputation of faithfulness, at the same time that his hearers shall not be troubled in mind. Paul was skeptical concerning this golden mean. He said: "Am I now persuading men or God? or am I seeking to please men? if I were still pleasing men, I should not be the servant of Christ." "The friendship of the world is enmity with God," says James. This does not mean that a Christian is to lay aside urbanity or courtesy. He is to be continually governed by the law of kindness, and considerate of the feelings of others. But the truth is a sacred deposit; we are to communicate it in love, but we are not free not to communicate it. The golden mean of popularity, may be helpful pecuniarily, but the believer wants the gold that has been tried in the fire; remembering what he has suffered from spurious gold, he is unwilling to be giving it to his fellowmen.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

"SEAMEN'S REST."

SIR,—It will, no doubt, interest the readers of the *Guardian* to hear of the prosperity of the Seamen's mission. For nearly four months has the Rest been an institution of the city. On the 19th of November 1885 a little room was taken near Prince's Dock at a rental of Rs. 40 a month. This was soon discovered to be too cramped for the work, and when rooms much larger and more suitable were offered us in January we took them and are now domiciled, we trust permanently, in these premises.

We believe we have been led of God in every step taken in this cause. Every thoughtful observer recognizes the necessity of such a mission. The work began as you remember with the Thursday evening Gospel Teas. The influence for good of these services was very wide-spread. We all, however, saw that a more thoroughly organized work was demanded.

Last year a grant was made by the Seamen's Friend Society of America for work among Seamen in Bombay, amounting to about Rs. 40 a month. With this in hand we started; a missionary was engaged, premises with furniture were secured, and the work was launched. A few figures will indicate to you how God has put his seal on it. Since November 19th, 1885, the aggregate attendance has been 1,906. The average attendance has been 30.

The number who have publicly asked for prayers is 24; of these 16 professed conversion; 64 meetings have been held, 108 pledges taken and 6,748 tracts have been given away.

In addition to this a number of Bibles and books have been sold. We are attempting to do a little colporteur work in connection with the ship visiting.

The rent of our building is Rs. 110 a month. The missionary's salary Rs. 75 a month. The other expenses amount to about Rs. 40 a month, making a total of Rs. 225 a month.

Should any of the readers of the *Guardian* feel inclined to help in this work among our merchant seamen in the shape of money or gifts of books and tracts they may communicate either with the writer or the Editor of the *Guardian*.

J. S. STONE,
14, Chunam Kiln Lane.

Bombay, February 12th, 1886.

DEAR SIR,—I would thank you to permit me, through your columns, to invite the opinions of your many readers, on the twenty-first verse of the third chapter of the Acts. "Whom the heaven must receive until the times of restoration of all things." I have quoted from the Revised Version—in the Old the word "restoration" is rendered "restitution."

My mind has been very much turned to the text for some time now, and I have failed to find help, such as I seek, from a good many popular Commentaries.

Can it be, that nations now surrounding the Church,—those who have never heard of Christ,—those on whom the light of the Gospel has never shone, shall *then*, in the fullness of *that* time walk in heavenly places? Can it be, that even when redemption is accomplished, there shall still be an immortality of misery for the lost, and that those lost ones shall by myriads outnumber the little company of the elect? Does "the creature" whose expectation is full of a yet unrevealed joy and glory exclude all those on the one hand, as it is distinguished on the other hand from those, who by God's blessing are in present possession of the Spirit?

I am,
Yours faithfully,

T. A. B.

Ajmere, 15th February, 1886.

PAUL AND SILAS.

DEAR SIR,—A very interesting illustration of possible success in leading people to Jesus by those who have lately found him is given in the efforts of one who received baptism by immersion at this place (Nagpur, C. P.) eight days ago (on the 7th instant) an educated Hindu (Paul). He spoke to a fellow-workman in his place of toil, testifying to the grace of God. This man of thirty-one years was in our street audience two evenings since, and was asked politely by bro. Vardon to assist in keeping a drunken person quiet who was disturbing the preaching. The kind, wise words, expressing confidence in him, and a brother's love, touched his heart and reinforced the effect of the young convert's conversations with him, the friend being present at this time. The attentive, intelligent hearer was led into the circle of the Native Christians: the Assistant pastor in the Nagpur-Kampti Native circuit, J. Samuel, taught him the way of the Lord more perfectly. He repented. He believed. This afternoon he received baptism (as Silas) at the hands of bro. Vardon. A sturdy carpenter, he is ready to help build the Native school-houses and churches and parsonages for which we have purchased sites to-day in both Nagpur and Kampti and toward the erection of which edifices help may be sent to the Bank of Bengal at Nagpur, and information forwarded to either of the trustees of the Native circuit, the Rev. A. S. E. Vardon, J. Samuel, F. Lazarus, P Benjamin, or

Yours truly,
C. P. HARD.

Nagpur, C. P. 15th Feb., 1886.

DEAR SIR,—I am obliged to you for your kind notice of my *True Devotee Described*, a brochure containing extracts from the Dnyánishwari, "a Marathi commentary on the Bhagvad-Gita." Perhaps your readers would like to know the object of my publishing it, and I will, therefore, quote the following from the Preface:—"This hurried translation of the portion of the Dnyánishwari prescribed for the Sixth Standard, and published in the Navanita, eighth edition, was originally prepared for the benefit of some students, but has now been published for more extended usefulness." Of course, I would not have thought of publishing the imperfect philosophy without observations from the Christian standpoint, if the work was not purely educational and designed exclusively for educational purposes. In an out-of-the-way place like this, where I am stationed, scholars, competent to render assistance in a superior educational institution, are not often available; and the missionary has to act in various capacities, no matter how disagreeable these varied duties might be: he has to imitate those good and great pioneers of civilization and christianization in barbarous lands who have to be their own carpenters, shoe-makers, and cooks. There is no doubt, the Christian missionary has higher duties to perform than teach Pagan and Talmadic literature and philosophy, but he has often to stoop to these "base" things in order to accomplish his high and lofty purposes more successfully. When I wrote the books in question, I had little time at command, having to attend to many other Mission matters; and you can imagine with what difficulty I must have written it. I am not quite satisfied with its literary merits and have not sold a single copy.

At the same time, I may say, that the book has much in it that is very beautiful and well worthy of the consideration of the Christian scholar. The human mind has not altogether lost its power of perceiving and appreciating, as well as presenting, in a graceful form "whatsoever things are true, whatsoever things are honest, . . . whatsoever things are lovely, whatsoever things are of good report;" and our Lord fully admitted this and made it the basis of some of his most exalted teaching. "If ye then, being evil, knew how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" Matt. VII. 11. I think it is good to bring out whatsoever good is latent in the human heart in order to baptise and develop it. And in conclusion, I would beg to observe that the wealth of ethical and religious teaching which is found here and there in the heathen writings, instead of producing in my mind any feeling of jealousy or dread, only helps me to love more dearly and esteem more highly the simpler, purer, and sublimer philosophy of the Lord Jesus, and gives me the assurance that the wisdom of God will, in the end, bring to nought the wisdom of man.

G.

ASIATIC SOCIETY LIBRARY

NOTICES.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. *Prayer-meeting, Wednesday, 7-45 p. m.*

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

DEAN LANE, FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 8 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3 30 p. m.

Epitome of News.

SATURDAY, FEBRUARY 13.

—*Rajputana Herald:* More than seven years ago Shakh Nizam Ali, who then held the office of honorary magistrate in this city, was killed by a sword in his own residence by a Rajpoot, named Subbal Singh. The honorary magistrate in his official capacity decided a civil suit against Subbal Singh, and this decison enraged him to such an extent that he determined to take away the magistrate's life and actually performed the murderous deed in broad daylight and in the very residence of his victim, and finally escaped from the walled city of Ajmere, while our police officers were, of course, watching then, as they do now, the lives and properties of the citizens. This man Subbal Singh has been arrested at the instigation of some detective at Bhownuggur, where he has been in the service of a certain Raja and has been escorted by the police to this city yesterday afternoon. He will take his trial before the magistrate.

—*Times of India:* During the five years ending December, 1884, 560 private businesses were converted into companies, of which 400 only are now carrying on operations. Frequently the conversion is legitimately made to procure more capital or pay off retiring partners. But Mr. W. Newmarch, F. R. S., when he gave evidence to the Select Committee of the House of Commons in 1877, said he would always carefully scrutinize the reasons for the change:—"In the prospectus or papers inviting subscriptions the results and profits of this business are not set out as they ought to be in the terms of truth, but the business is made to appear better than it is; and under the influence of a representation of that sort the shares are taken and the company goes into operation, and it is then found that money has been given for something quite different from what was described in the prospectus." Altogether the *Edinburgh Review* shows, so far as its figures can be accepted, that in England alone limited liability has swallowed up £328.000,0 0 of capital, that as much more of English capital has been wasted abroad, and that at least £600,0 0,000 of human indebtedness are "mere gambling counters, such as American railway shares, Indian gold mines and electric light waste paper." Human folly has never been more forcibly totalled up; and the writer now calls for the interference of the new Parliament. He suggests that a stamp duty of 2½ per cent. on the nominal capital of each company would extinguish all ephemeral schemes, bogus boards and men of straw.

—Mdme. Mourez, who was sentenced to six months' hard labour in connection with the Armstrong case, has died in prison. The deceased had been in very bad health since her admission to the prison, and for a considerable period has been under medical treatment. It is said that the cause of death was disease of the kidneys.

—*Bombay Gazette;* Agra, 12: A large and influential public meeting was held at Agra on Thursday to welcome Mr. Malabari and consider his proposals regarding the abolition of infant and unequal marriages. Mr. Young, Sessions judge, kindly presided. Other Europeans were also present. After some remarks by Mr. Malabari, a representative of the Hindu and Mahomedan citizens spoke to three important resolutions. It was unanimously resolved that infant and unequal marriages be stopped, that a strong executive committee be appointed to co-operate with Mr. Malabari, and that the most cordial and sincere thanks of the native community be voted to Mr. Malabari. The meeting was the largest yet held here.

MONDAY, FEBRUARY 15.

—We shall probably, in a few years, obtain a much more complete knowledge of the topography of the heavens than has hitherto been thought possible. Two French scientific gentlemen, M. M. Paul and Prosper Henry Lane, with a 13-inch telescope, photographed a portion of the sky, equivalent to twenty-seven times the apparent surface of the moon. On one plate 5,000 stars have been counted, and it is said that 6,000 such plates would complete charts of the whole of the sky, and that the work might be done in ten years. It is estimated that when the chart was completed it would mark the place in the heavens of no less than 20,000,0 0 stars.

—Speaking of the late Rev. Josiah Parsons, the *Secundra Messenger* says: He had been working for many years in the Mission. During the mutiny he was stationed at Meerut. When he fled with his wife and child, the mutineers lifted their rifles but one of them said—don't fire it is only the Dharm-Padri, only the missionary, and thus his life was spared. He had thrilling narratives to tell of the mutiny when he rendered service wherever it was most needed, either as a chaplain, to the troops or himself as a mounted volunteer going through great danger, wonderfully preserved.

On retiring from the Mission he refused to accept a pension from the committee. He would not draw money whilst he did not actually work for them. He knew that as a child of God he had his bread and water assured to him, and once he said, that should he be in want of gold then God would sooner send the angel Gabriel, to dig the gold out of the ground for him, than that he should be allowed to want.

—The Catholics have upward of eighty members in the new English Parliament. Scotland returns one for the first time since the Reformation. The last Parliament had sixty Catholics.

—Bishop Hurst's audience with the Prince of Bulgaria: "The Chamberlain conducted us to the Prince's cabinet, or working room, which had all the appearance of a busy ruler's taste. Newspapers and magazines from western Europe were scattered here and there over a large table. No guard was present, and even the Chamberlain left the room. I stated the object of my visit. Our mission had been in the country over thirty years, and with the exception of two members, were native Bulgarians. They were working for the spiritual development of the country and meant to stay and aid him, in their way, to build up the Bulgarian people into a better life.

"The Prince—who, by-the-way, speak English with a deeided German accent, but has a fair vocabulary at command—invited by his manner a description of our work, our methods and the mission stations. After I had gone over the chief characteristics of the mission, he told me in a plain and almost jocular way, his own difficulties in endeavouring to establish a little plan of worship of his own confession. His words were memorable and are typical of the usual difficulties of a new ruler endeavouring to retain his faith in the midst of a people of another confession His subjects are of the Russo-Greek Church, but, according to the constitution he can retain his Lutheran belief; but should he have heirs, they must be educated in the doctrines of the people. He said that Lutheran as he was, he had found it impossible to establish public worship in Sophia, his capital, according to the dictates of his own conscience. He had even tried to build a little Lutheran chapel near his palace, but had completely failed, owing to the antipathy of the people to such a Protestant innovation.

He gave me an opportunity to explain to him the relation of our missionaries and the members of their communion to his government. I assured him that they were thoroughly loyal, that besides their sharing fully the national feeling, our Book of Discipline enjoined obedience to the temporal authorities wherever our members might be citizens. Knowing that his secretary and several other attachés of his court had been students of Robert College, I told him of the important relation which America, one of whose citizens had founded that institution, held to the country over which he reigned. Its graduates had already been scattered over the land, and were holding some of its prominent offices of civil trust. More than that, an American gentleman who was a professor there—the Rev. Dr. Long—was himself a member of our ministry, and his pen had been one of the first and strongest potencies to expose the Bulgarian atrocities which first awakened the sympathy of Europe and led to the independence of his country. He expressed himself as fully aware already of the important relation of that college to his country.

—The Home Mite Box: Let each family have a Mite Box, and each member of the family, as far as possible, drop in something on the Sabbath, the contents to be devoted semi-annually to some mission or other benevolent work.

TUESDAY, FEBRUARY 16.

—*Times of India:* That enterprizing Hyderabad official, Sirdar Diler Jung, better known in Bombay at all events as Mr. Abdul Hak, has, we hear, purchased the Old Secretariat from the Bombay Government. This is one of the best business sites in Bombay, and will, we hope, be utilized for a handsome block of good offices. Sirdar Diler Jung, as was stated a few days since, has also completed the purchase of a site close to the Royal Bombay Yacht Club for the erection of three four-storied blocks, to contain in all forty-eight sets of residential chambers.

—*Bombay Gazette:* Some idea of the energy with which the work in connection with the extension of the Prince's Dock is carried on may be formed from the fact that nearly ten thousand persons are constantly employed on the excavations, etc. The difficulties of the work are, of course, enormous; but they are gradually being overcome by perseverance and engineering skill. Considerable progress has already been made, and the future prospects of the scheme are most encouraging. The expenditure on the dock extension works during the ensuing year is estimated at Rs. 36,95,500. Government has agreed to guarantee the necessary loan, and negotiations are now proceeding.

—Same; Mandalay, 14: Burma is to be occupied by 16,000 troops, General Prendergast in command. The force will be divided into north and south divisions. General White will command one divison.—The military occupation and martial law will continue till November as the civil authorities will not be

prepared to take charge before then.—A large expedition is to be sent to the Shan hills.

—Same; Colombo, 15: The Australian mail brings the report of the first meeting of the Federal Council. Mr. Service was elected president. The legislative proposals include a system of defence, uniform patent laws, and the establishment of federal quarantine.

A most important discovery of silver has been made at Burra, South Australia. The find is regarded as the most important ever made in the colonies The lode is of immense size. Thousands of tons of ore are in sight.

News from Hongkong reports the discovery of a conspiracy for the subversion of the Mikado's Government. It was arranged to make a disturbance in Corea, and, when attention was directed there, to raise a rebellion in Japan.

The plot was deeply laid and widespread, but was discovered by the police.

—Same: A correspondent has sent us the following characteristic letter which he has received from a money-lender in a neighbouring town in reply to an inquiry as to the terms on which he would lend a sum of Rs. 3,000. "For pure unadulterated villainy," the correspondent remarks, "the letter will be in the first rank":—

With reference to your letter of 29th January, 1886, we beg to inform you that we shall be very glad to advance you money on the following terms which, we hope, will approve you.

Bond for (Rs. 3,000) to be re-paid by monthly instalments at (Rs. 150) for 20 months. Interest at 2 per cent per mensem to be paid in advance (Rs. 1,200) leaves (Rs 1,800) deduct commission (Rs. 90) at 3 per cent. on (Rs. 3,000). Net amount (Rs. 1,710). Good security may kindly be given. We shall be highly obliged if you will give us 20 cheques, so as to enable us to take draw the instalments through your agent in Bombay and not trouble to you for the same.

Wednesday, February 17.

—*Times of India:* Of the Socialist leaders charged with using seditious language in Trafalgar-square on the 8th instant, Mr. Hyndman will be remembered by most of our readers for his pessimistic writings on Indian finance. Many of our readers will also remember Mr. Champion. Five years ago he was a well-known and popular young officer in the Artillery quartered at Colaba.

—Same: We hear from Kattywar that Makrani Abu Bakar has been killed and Gul Mahomed has been captured, which means that the business of the Joonaghur Makranis is virtually at an end—a matter for rejoicing in that part of Kattywar, as the gang of desperadoes had become a public pest and nuisance. Colonel Watson, the new Political Agent, is to be congratulated on the successful issue of the energetic arrangements promptly undertaken under his immediate supervision.

—*Govt. Resolution:* Six scholarships, the cost of which will be defrayed by the Government of India, will be at once established tenable in England by persons who are natives of India within the meaning of Section 6 of the Statute 33 Vic., Cap. 3. The scholarships will be placed at the disposal of the Universities of Calcutta, Bombay, Madras and the Punjab in rotation, one scholarship being given to each of the first two Universities during the present year (1886) and one scholarship to each of the last two during next year (1887). In allotting the scholarships in future years the same order will be observed.

—*Bombay Gazette:* The total value of the export and import trade of Calcutta last year was Rs. 56,23,22,973, or, roughly speaking, twenty-eight crores less than that of Bombay. While the export trade of Bombay is increasing enormously that of Calcutta is declining to a serious extent.

—J. M. M., Conservative, explains the Conservative defeat in the *Bombay Gazette:* Mr. Collings himself is an honest, ingenuous politician, and I do not think he had the slightest suspicion that he was to be made the instrument of a political intrigue. Mr. Chaplin having, on behalf of the Government in a really admirable speech, opposed "a firm and uncompromising 'no'" to the amendment, Mr. Gladstone, who had been unable the whole evening to control a restless irritability which led him to interrupt Mr. Chaplin with a running commentary and endless notes of interrogation, sprang impatiently to his feet, and in his first few sentences came straight to the point by declaring that he should vote for the amendment. He justified the proposition that the landlessness of the agricultural population must cease, and said that he "would not even shut out the idea of compulsion." You can imagine how great was the uneasiness caused by this declaration among the Liberal party, when I add that Mr Gladstone's conversion to the creed of Mr. Chamberlain was quite unexpected. Lord Hartington said afterwards that "up to that evening" he had had no reason to suppose Free Land was included in the authorized programme of the Liberal leader. But, secure in the support of Radicals and Parnellites, Mr. Gladstone did not scruple to break with those of his old colleagues who have served him most faithfully. Mr. Chamberlain's countenance, while the leader of the Opposition was speaking, repaid careful study. He looked the picture of a smug and self-complaisant political Mephistopheles.

—Messrs. E. B. Cowell and R. A. Neil have completed their task of editing after the Nepaulese MSS. in Cambridge and Paris "The Divyavadana," a collection of early Buddhist legends. The work will be issued by the Cambridge University Press.

—In the House of Commons, Mr. Bryce asked the Under-Secretary of State for Foreign Affairs, whether the attention of Her Majesty's Government had been called to reports which had recently appeared in the newspapers of acts of religious oppression practised by the Turkish authorities upon Christian subjects of the Sultan, in violation of the engagements repeatedly contracted by the Sultan's Government for the securing of the religious liberty within his dominions; and whether Her Majesty's Government would inquire into the facts, and, if satisfied of their existence, remonstrate with the Turkish Government upon the subject.

Mr. Bourke.—The rumours in question have not escaped the attention of Her Majesty's Government, and are at the present time the subject of inquiry by Her Majesty's representative at Constantinople in communication with the branch of the Evangelical Alliance in that city. I may mention that of the 16 persons who were stated by the Evangelical Alliance to have disappeared and were supposed to have been imprisoned, some have now been discovered to be at large. When the facts have been thoroughly investigated Her Majesty's Government will be ready to make representations to the Porte as to any departure by the Turkish officials from the principles of the Hatt-i-Houmayoun of which there may be sufficient evidence.

—*Overland Mail:* News has been received in Cape Town of the formation of a new State in Ovamboland, under the name of Upingtonia. It is situated between 18 deg. and 20 deg. latitude, and 15 deg. and 20 deg. longitude, or about 300 miles, by 120 miles, and at a distance of 200 miles to its nearest point from Walfisch Bay. The land is being granted to Europeans of any nationality free of any charge, mineral rights only being reserved. A trek of Boers is already on the spot, and the country is described as magnificent, and suitable for the growth of wool, wheat, and wine. Houses have already been built, and the cultivation of the land is rapidly extending. The country has been legally purchased from those to whom it belonged, and, so far, is peopled by Boers and Englishmen, who ask to be taken under Colonial rule.

Thursday, February, 18.

—An Am. paper says: The Record of an Evangelist.—The Rev. Dr. B. Earle and wife celebrated their golden wedding in Boston, on Jan 5th, the Melonaon and connected rooms being used. We read that Mr. and Mrs. Earle received from time to time, at intervals in the other exercises, the congratulations of their friends, seated on a dais which was converted into a bower of hemlock and adorned with bouquets and potted plants. On a table in front were displayed a few of the beautiful presents they had received, the larger part of which had been sent to their home. Several cages containing canary birds were suspended about to enliven with their song the happy occasion. Nearly 2,000 persons, it was estimated, came to present their congratulations in person, and many saluted by letter. It seems that on the fifty-fifth anniversary of his first sermon, a reporter asked the evangelist for some facts, and that he tore out and handed to him a leaf from his diary, recording that fifty-five years before, he preached his first sermon in Traxton, N. Y., from Matt. xxviii. 20 During these years Dr. Earle has preached 20,850 times—775 times more than one sermon a day for fifty-five years—and held 15,500 prayer-meetings, involving 340,000 miles of travel, which had been accomplished without an accident of importance. Those meetings were held in three of the British provinces and all the States except Florida and Colorado. As the fruit of those meetings, Dr. Earle said in his diary that he thought that 160,000 persons have united with the different churches, and that 200 or 300 of these converts have entered the ministry. During all these years Dr. Earle's health was such that he preached two, three, four, and even five times a day, and travelled nights, if necessary, six and eight months together, year after year.

—*Liberal and N Dispensation:* Our friend the Rev. C. H. A. Dall attained his seventieth year on Friday last, and a large number of friends, European and Indian, met together at his house to do him honour. Two girls of Mr. Dall's school, one the daughter of Babu Norendro Nath Sen, recited pretty verses in English and Bengali, while a number of gentlemen discoursed Indian music all the while.

—Same: Among the subjects which, at present engage the attention of our brethren in Calcutta is one which concerns the organisation and constitution of the congregation of the Brahma Mandir. Steps are being taken to bring about this desired result as soon as possible. Now that the two congregations have united, we do not see any difficulty in the way. Things are tending towards an abiding peace at a rapid rate, and God be thanked for it.

—The Str. *Nizam* with English Mails, left Aden for Bombay, Wednesday, at 12 noon.

—There has been an attempt to burn Bhamo.

—The following letter in the *Armenia*, illustrates life in Turkey: "I the undersigned, of the village of A—. of Van am a working porter in this country. My grandfather was a Melik (chieftain), my father a landlord. Armenians, Turks, Nestorians, Kurds, and Yezidis have all broken bread in our house. During the Russo-Turkish war Turkish soldiers and Kurds made a wreck of our house and premises. They requisitioned our carts and oxen and drove us towards Bajazid. On the road they cut my father's throat like that of a sheep—this fact is known to all men. I escaped miraculously from the hands of those murderous assassins, making, however, a holocaust of a few of them to my father's soul. During five years I exercised the calling of a *hamal* at Constantinople. With much abstinence, hunger, and thirst I saved

£26. As I was returning home to comfort my poor and helpless family a band of Erzeroum Turks robbed us at Palan Tenken. I entered our desolate house with sighs of despair: my wife and children met with tears. I could scarcely remain a month, the soldiers Zaptiehs, the Kurds, and my creditors besieged me on every side, once more I set my face towards foreign lands. Two years have now passed. With untold exertion I have saved £13 from my food and other indispensable expenses. Of this sum I herewith send £2 as an offering to the proprietor of the *Armenia*, that he may purchase paper and publish the griefs of our country and £2 to Mr. G. Hagopian, of London, who is working for the freedom of Armenia. Your humble servant Melikianiz Moushegh.—Cyprus, Dec. 29, 1886.

—*Mark Twain* in the *Century*, on the want of International Copyright: As for the business aspect, a great argument for politicians is that our people get foreign books at a cheap rate. Most unfortunately for the country, that is true; we do get cheap alien books—and not of one kind only. We get all kinds, and they are distributed and devoured by the nation strictly in these proportions, an ounce of wholesome literature to a hundred tons of noxious. The ounce represents the little editions of the foreign masters in science, art, history, and philosophy required and consumed by our people; the hundred tons represent the vast editions of foreign novels consumed here, including the welcome semi-annual inundation from Zola's sewer . . . . We do get cheap books through the absence of international copyright; and any one who will consider the matter thoughtfully will arrive at the conclusion that these cheap books are the costliest purchase that ever a nation made.

—The local papers have much to say about the new G. I. P. Offices and station at Boree Bunder. There is a great hall, of which this mention is made: "We should recommend such of our readers as like a pleasant surprise to take an early opportunity of strolling through the great hall. They will find a hall as big as the famous hall at Euston, but infinitely grander. They will find columns of choice Italian marble and polished Indian blue stone; elaborate stone archways covered with carved foliage and grotesque heads of men and animals; a groined roof decorated in blue and gold; a tesselated floor; a richly tiled dado; windows of stained glass, galleries of highly ornamented iron-work; long counters made of differently coloured woods, exquisitely carved and polished, and fitted with brass work and brass railings of the most artistic designs."

—*Indian Messenger:* As long as Babu Pratap Chandra Mozoomdar was holding out against the narrow superstitions of the durbar party, he enjoyed the sympathy of every lover of liberal and rational religion. But now when he surrenders himself to the stronger force of the other party the hopes that were entertained of him are all gone. And after having surrendered himself on these points it is not likely that he will be able to keep under restraint the recent developments of the New Dispensation. We have been watching for some time the development of the new doctrines, and we are decidedly of opinion that many of these doctrines are directly against the spirit and teachings of Brahmoism.

—Same: It is remarkable that those who put forth proposals or schemes for the revival or repair of Hinduism appeal, not to the love of truth, but to "patriotism"—that is to say, that feeling of national vanity which is miscalled patriotism. We see demagogues making capital out of the words "Hindu," and "Arya." The "venerable Rishis" are invoked in support o every kind of absurdity, and the patriotic "Arya" is called upon to despise everything coming from the barbaric West. The very method and spirit of such attempts to revive Hinduism furnish sure proof that they are inevitably futile. This surely is not the way to bring about a religious revival. If the wisest heads in the world were to combine to make a religion acceptable to all, they would only succeed in making themselves ridiculous.

Friday, February 19.

—Deaths last week, 424.

—A fire broke out in Pinjrapole yesterday 3 a. m. By the efforts of the Police and the Fire Brigade, it was hindered from spreading widely. Damage, Rs. 59,800.

—Mr. M. H. Scott, Judge of Ahmednuggur, has been granted two years' furlough.—Mr. J. Elphinston, C.S., has been granted an extension of furlough for seven months.—Mr. G. F. Sheppard, C.S., Commissioner, Northern division, is allowed seven months' furlough.

Selections.

THOSE PENNIES.

A FRIEND who thinks we have been a little hard on the people who give "only pennies" to the Lord's cause, writes us defending the penny gifts, and sends us the following clipping, which we gladly give place to, as an illustration of how much good is done with pennies, and how vast the aggregate of them is:—

"At a meeting of the Women's Missionary Society of the Methodist Episcopal Church in this city, Mrs. McLaughlin said that two cents a week from the Methodist women in America had, in the last fifteen years, raised a fund of nearly $2,000,000. It had paid for 208 missionaries, 163 Bible-women, 213 day-schools, 22 boarding-schools, 9 hospitals, and one Home for the Friendless. All of these were in foreign lands 'The difference in price between linen collars and plain ruching for three months,' she added, 'will enable every one of you to join the society; it costs only two cents a week. The saving you can make by buying four-button instead of five-button kid gloves, will enable you to do a noble Christian work.' The ladies caught the spirit of the occasion, and nearly all enrolled their names on the Secretary's list. They will pay two cents a week all the year round for the good of heathen women."

Now, in our judgment, if this statement argues anything, it argues that quarter-dollars, or at least ten-cent pieces, ought to take the place of the pennies forthwith. If "thousands of heathen women have been converted" through the agency of foreign missions supported by *penny contributions*, and "millions yet remain in ignorance," why, then the pennies ought to give place at once to the *dimes* and *quarters* and *half-dollars:* and the thousands of converts would soon grow to millions of converts. If God can and does honour the use of consecrated money to such an extent, is it not a shame that we consecrate so little of it to his service? Our point is that it is a shame for *well-to-do people* to put pennies on the collection plate and in the missionary box, while they are lavishing their larger coins on useless extravagances and self-indulgences, while, at the same time, they declare that they cannot afford to give more. We will venture to say that seven out of ten of the contributors to the fund above spoken of could easily have doubled that subscription or made it five cents a week, or $2·00 per year instead of $1·00. It will be observed that the enthusiasm which "crystallized" at the rate of two cents per week was among ladies who wore four-button kid gloves. We will venture that three-fourths of the number of those contributing two cents per week spend from ten cents to $1 per week in trifles which did them no good, which they could have done without just as well as not, and perhaps would have been better off without.

Our point is that the Lord does not get a fair proportion of our incomes; that we do not do what we can and what we ought. When a Christian man spends three dimes per day for cigars, for instance, or three five-cent pieces per day, and then comes to church on Sundays and puts a single dime or a quarter on the collection plate (not to speak of those who put nickels and pennies there), we say it is mean; that it is robbing God; that they are doing, under pretence of worship, what they would not do in connection with any social or worldly society of which they are members. We will assume that Christian men and women, who can afford to keep a pair of horses, a carriage and a coachman in the city, ought to be people of means. Well, there are a great many such Christian men and women in New York and Brooklyn. Now, it costs as much to keep a horse in New York as it does to support a missionary in India or China. We would like to know how many Christians who keep horses and carriages in New York and Brooklyn, support as many missionaries as they have horses in their stables. We will venture to say not one out of a hundred.

We have taken some pains to observe the men and women who put pennies into the plate on Sundays. They are not the very poor, or even in the next grade above the very poor. They dress in cloth, in sealskin, in silks and velvets; they wear goodly apparel, and gold rings and chains of gold, and costly personal ornaments. They are they, in most instances, who indulge themselves in personal luxuries; who smoke expensive cigars; who go occasionally, if not oftener, to the theatre, for which they pay every time they go more than they give to any one of a dozen benevolent causes in the year. They are they among the young who stop a dozen times during the week for a glass of soda or an ice-cream, or to eat a dainty lunch, for which they do not hesitate to pay the large check and give the waiter a "*tip*" besides. When they are *gratifying themselves in taste* are appetite, or doing the "*correct thing*" from a social point of view, they are not afflicted with a sense of their poverty or inability. But, when they come to the house of God, they search around in their purses or pockets until they find a coin sufficiently small with which to do the correct thing in their pretended worship of God. We do not wonder that these men and women get into the habit of covering their offerings with their hands and putting it into the plate in a surreptitious manner. In spite of themselves they are ashamed to have even the "deacon who passes the plate," and who has become accustomed to see these things see them do it.

The city of Brooklyn alone paid more money in revenue tax to the Government last year twice over than all the Christian people gave for the maintenance of all the churches in the city. That tax does not represent a tenth of the money spent for the articles taxed. Alas! we fear that many nominal Christians helped to swell that tax to its enormous size—over three millions of dollars—about equally divided between spirituous and malt liquors and and tobacco.

What we are aiming at is that the professed worshippers of God are not proportionably liberal in the support of God's cause. What *is given is often given grudgingly, and seldom given liberally and gladly, and as an act of* worship and free will. Of course, there are many noble exceptions to the prevailing rule; but the facts are sadly against the Church as a whole. We honestly believe that the illiberality of God's people has much to do with the low state of religion in the churches. If we have spoken earnestly and often on this point it is because we have deep convictions here, based on careful observation of professors of religion and the study of God's Word.

A friend recently sent a pastor in Brooklyn a note enclosing a fifty-dollar bill, with a note something like this: "One of the results of your sermon last Sunday you will find in the

bill enclosed, which I return to the Lord as a reasonable proportion of my last month's earnings." Now we wonder where the money would be stored if "every one of us should lay by him in store as the Lord has prospered us," and should bring it as a free-will offering every month and lay it down at the Master's feet or on the altar of his service as a "reasonable proportion of their last month's earnings." There would be meat in the Lord's house of a truth, and there would be such an opening of the windows of Heaven and such an outpouring of blessing as that there would not be room enough to contain it.

We would be glad to hear from any friends who had, for one year, systematically given back to the Lord a "reasonable proportion" of their income. We are sure we would hear of a large (proportionably) sum given, and of great blessings received, and of high state of a spiritual life enjoyed. Perhaps it would do some of our readers good to try the plan of being as liberal when they go to church as they are with themselves when providing for their own appetites and tastes.—(*Independent.*)

INTERPRETATION BY THEORY VERSUS THEORY BY INTERPRETATION.

REV. SHERIDAN BAKER.

It is clearly noticeable in the standard commentaries of all the different denominations of Christians that the Scripture expositions are tinged with the religious theories of their authors. And not unfrequently the strain has been quite severe to bend certain portions of the Word to suit the preconceived notions. It is not the present purpose, however, to enter into a general examination of this subject, but to simply state one very common instance of this manner of exposition and application.

There is one large class of Scripture of the nature of counsel, warning and exhortation, which is interpreted according to the views accepted and theories entertained by the different religious teachers. As samples of these may be quoted such texts as follow: "Mortify, therefore, your members which are upon the earth;" "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies," and "Cleanse yourselves from all filthiness of the flesh and spirit."

One class of teachers, believing that the carnal principle must remain with believers during their probationary life, and that complete deliverance from it is possible only in the article of death, interpret the "mortify," the "cleanse," and other imperatives of similar admonitions to mean nothing more than repression of the sinful tendency. Hence, they urge believers to guard against every exhibition of depravity by carefully watching and repressing the inward evil principle. This is good and wholesome teaching upon the hypothesis that the continuance of carnality to the hour of dissolution is a necessity, but very poor and dangerous if the hypothesis be false. If God has provided for the elimination of the inborn sin now, and ordered believers to seek its removal now, an effort to repress merely is disobedience and must be attended with great peril. It is of the utmost importance, therefore, that such teachers inquire with the most prayerful solicitude into the doctrinal assumptions of such teaching.

Another class of teachers, assuming that entire purity takes place at the time of regeneration, and that nothing more can be wrought in the soul by way of saving from sin, interpret the "cleanse," the "mortify," and so on, to mean watchfulness to keep in a state of purity. Hence, they do not urge young converts, or believers of any age, to seek any additional deliverance from the native bias to wrong doing, but urge simply a growth in grace, or an effort to develop the divine life already imparted. This is also good and wholesome teaching, if the theory that regeneration and entire sanctification are coetaneous be correct, but very dangerous if inherited carnality remain after regeneration. For in this view remaining perversity must be viewed and treated as innocent weakness or defect, and not as the old serpent nature coiled up and ever ready to strike its deadly fangs into the vitals of the soul. This notion has been the ruin of thousands of young Christians. Many, finding inward moral pollution after their regeneration, have logically concluded that, if a true scriptural change of the heart embraced necessarily entire purity, their change was not genuine and have gone into unbelief and sin again. Others have interpreted their conscious inward perversity as compatible with true religious life in its best phase, and have settled down in a profession or religion and a tread-mill use of the means of grace without spiritual comfort and power. Well did Bramwell say of this heresy, that it was the "devil's big gun."

There is yet another class who, believing that regeneration is one of the stages in the gracious work of salvation, and that it is to be succeeded by entire sanctification as another and more advanced stage in the saving work, insist that "mortify," "cleanse," and the like in these warnings mean a personal preparation of the believer for an actual work of the Spirit in the heart after regeneration and necessary to completed salvation. Hence, they urge young converts and all Christians to such self-abandonment and faith as will reach the witness of interior purification. This teaching and admonition has the advantage of the others, as it cannot lead to disastrous results. It is surely safe and scriptural to counsel believers to examine themselves, to prove themselves, to search and yield and consecrate and believe until assured of completed salvation from all inborn and acquired defilement.

Now the question naturally arises in the minds of those not acquainted with the truth on this subject from actual experience, Which class of these teachers has the true Scriptural view? To some minds a satisfactory answer will be found by reference to the Greek texts. It will be found that the Greek word rendered "mortify" means an *actual killing*, and that the word translated "cleanse" means an *actual removal* of something, like the cleansing of the leper. The same is true of all the words used in the New Testament to express the same thought. They mean, therefore, more than to *repress the evil tendency;* they mean to remove it—to kill it outright. Hence, also, they mean more, when addressed to believers, than an effort to remain in their present religious state; they mean a riddance of something about them dangerous and defiling. Why order them to mortify their members when the self-life was already crucified? Why order them to cleanse themselves from all moral defilement when they were cleansed? Had Paul intended to exhort to watchfulness and trust in order to remain pure he would have said, as he did to Timothy, "Keep thyself pure."

Again, these English words, as well as the Greek words from which they are translated, express speedy transactions as opposed to tedious processes, and, in the Greek, the tense used forbids the thought of continuity. Hence the idea of continuous repression, and continuous cleansing, cannot be allowed by the words, nor the Greek tenses. Both convey the idea of something actually done, and done speedily as one definite act. These verbs and their tenses, as used in the Greek texts, harmonize beautifully with the thought that regenerate persons need entire sanctification, and that they may obtain it at once, by one specific act of faith, when the conditions are met by obeying the admonitions discussed*.—(*Chr. Standard.*)

[* The blessing here spoken of is retained by the continued exercise of the same faith that procured it.—Ed. *Bombay Guardian.*]

WHAT IS FAITH?

Rev. W. L. Gray, in *Chr. Standard:*

Faith is the belief of that which has been proven to be truth. To believe what is not true, is credulity, and not faith, in the Scriptural sense of the term. To believe what is apprehended as truth, is natural to the mind. The object or subject of belief, will in every case determine its influence.

There is so much useless and unjustifiable mystery connected with this simple word, that I am persuaded nothing has produced so much doubt in the world. As if because it occur in the Bible, therefore it is to have quite a different meaning from what it possesses when in other books.

The apostles used the word *faith* in the same sense we do at the present day, in common discourse. We are properly said to believe what any man says, when we are persuaded that what he says is true. There is no difference betwixt our believing any common testimony, and our believing that of the Gospel, but what arises from the *nature* of the testimony. The apostle John states the matter clearly, "*If we receive the witness of men, the witness of God is greater,*" and must produce greater certainty or firmness of persuasion.

Once a man believes a testimony, he becomes possessed of a truth; and that truth may be said to be his faith. We have no idea of truth, but with reference to it being believed. The question about faith must be aside, when the enquiry turns upon, *how* a man is affected by a testimony which he believes. His passions and affections are set in motion, according to the *nature of the thing testified, or according as the testimony brings him matter of joy or grief, hope or fear.* We often become possessed of truths bringing us pain or pleasure, when it would be ridiculous to say we contributed anything to the obtaining of them. If the alarm-bell brings me pain or pleasure, I am not conscious that my pain or my pleasure was of my own procuring, unless some nice reasoner should say, "I became possessed of the said or joyful truth by performing the duty of hearing."

At the whole efficacy of faith flows from the nature and importance of *the thing testified,* he who is justified by faith, is justified by *what he believes.* He has peace with God, by believing that Jesus is the Christ, and that He has fulfilled all righteousness, which now becomes to *him as truth,* so his faith. Hence, Jesus Christ and the apostles often speak of *faith* and *the truth* interchangeably, or to the same purpose: "Truth came by Jesus Christ;" Before *faith* came; "After that *faith* is come;" That they also might be sanctified through the truth:" "Which are sanctified by *faith* that is in Me; "The Spirit of truth;" "The spirit of *faith;*" "Every one that is of the *truth;*" "They which be of *faith;*" "Obedient to the *faith;*" "In obeying the *truth;*" "The unfeigned *faith* that is in thee;" "For the truth's sake, which dwelleth in us;" "The truth that is in thee." There are many other phrases where the style is somewhat varied, but which still carry the same meaning, as where Paul said, "*Being justified by* faith," and "Being now justified by His blood;" by both which it is plain, he means the same thing, *i. e., the truth.* Every one who believes the same truth which the apostles believed, has equally precious faith with them.

He has unfeigned faith and shall assuredly enjoy the same salvation. If any man's faith be found insufficient to save him, it is owing to this *that what he believed for truth was not the very same thing that the apostles believed,* but some lie connected with or dressed up in the form of truth. So this faith can do him no good; because, however seriously and sincerely he believes, yet that which he believes is false, and therefore it cannot save him. There is but one genuine truth that can save men. Let it be remembered, that the saving truth which the apostles believed was, *that Jesus is the Christ,*

They had one uniform fixed sense to these words, and the whole New Testament was written to ascertain to us in what sense they understood them. Every one who believes that *Jesus is the Christ* in a different sense from the apostles, or who maintains anything in connection with these words subversive of their real meaning, *believes a falsehood. So his faith cannot save him.*

In the days of the apostles many affirmed along with them that *Jesus is the Christ*, who yet meant very differently from them. There is no doubt many such at the present time. But it is certain we can find many who, when they come to explain themselves, have the same meaning with the apostles. Let us then lay aside all questions about *how a man receives*, and let the only question be *what does he believe?* What sense does he put on the apostolic doctrine about the way of salvation?

ONLY SATISFIED WITH GOD.

WHAT a restless world is ours! What eagerness for honour, pleasure, wealth! The restless craving for riches, the insatiable lust for gain among all classes, is a consuming fire to all peace of mind, and engenders a thousand crimes. The true riches are found in the possession of God. Hon. Charles How wisely says; "No determinate sum of gold, nor quantity of estate, can make a man rich, since no man is truly rich who has not so much as perfectly satiated his desire of having more. For the desire of more is want, and want is poverty." Here we learn a lesson worth a voyage round the globe to acquire; viz., that he is not rich who has much, but he who desires little. It has been said, that "he who desires nothing is infinitely rich." He does not grow rich who simply adds to his possessions, but rather he who abstracts from his desires. To him whose heart is satisfied with God, all earthly things seem empty and vain. The poet has well described it:—

"As to the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed.

Creatures no more divide my choice;
I bid them all depart;
His name, His love, His gracious voice
Have fixed my roving heart."

How true it is, that the desire of possession, which is a fruitful source of disquiet in the world, and which earthly things can never satisfy, because the desire is nourished and strengthened by the increase of our possessions, find its appropriate and only satisfaction in union with God. He who attempts to satisfy this propensity with created things, which are empty of God, is like the shipwrecked sailor, who attempts to quench the raging thirst which consumes him, with the waters of the ocean on which he floats. A few drops from the heavens would avail more than the whole Pacific, to allay his burning thirst. The desire of honour, the thirst for glory, can be satisfied only with the conscious approbation of God

Will the world ever learn that all honour, all pleasure, and all riches, are found alone in God? "With Himself, He freely gives us all things."—(*Chr. Witness.*)

Miscellany.

—WHERE one person in this country dies of hydrophobia, a hundred or more die by tobacco poison—in the use of cigars, cigarettes, or the pipe. In smoking, death does not occur as speedily as in the case of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing. But, in both cases, there is damage to health and danger of life. Tobacco smoking is undoubtedly a poisonous, and therefore a dangerous practice, and like, in its results, to the use of intoxicating drinks, which are also poisonous. Some constitutions can bear more tobacco poison or alcoholic poison than others. We admit that, in some cases, poisonous liquids, drugs and minerals may be properly used as a *medicine*, but, in ninety-nine cases out of a hundred, no one can *safely* indulge in the use of cigars or of intoxicating drinks. All are more or less harmful, and if immoderately used will surely result in an early death. If moderately used the damage will be sure but less apparent. The bite of a mad dog is a frightful matter anywhere, and there are probably a hundred deaths caused thereby, yearly, in this country. If one man dies of hydrophobia a whole community is greatly excited and scared. "Run for your life!" "Load your gun!" "Kill all the dogs!" is then the loud and immediate cry, in all directions. But not a ripple is made, nor hardly a word is uttered, if ten thousand men and women die in a year of delirium tremens, or a thousand die of tobacco poison. It is fashionable to drink and to smoke; and hence thousands of young men begin very early to indulge in these practices, with scarcely a thought of the risks and dangers of such indulgence. Pale faces, yellow skins, bloated bodies, restless nights, loss of appetite, heart disease, and poor health generally, does not seem to frighten them in the least. They will send for medicine and the doctor, but will not stop tampering with poison. They will drink and smoke, smoke and drink, day and night, year in and year out. That is the *fashion*, and that is law, no matter what the consequences are. "I'll take the risks," is the answer to all entreaties of friends to stop. If you should see a mad dog in the street you would run for your life, as we have before said, to get out of his way. If you see a man drunk in the gutter, you simply say: "Poor fellow! I pity him. His friends ought to take care of him," etc. If you hear of the death of a man by cancer, which was caused by smoking, you are at first startled, but never stop a day yourself the beastly practice of smoking. A hundred thousand deaths, at least, are caused every year by indulgence in drinking and smoking; and those who are trying to stay its dreadful results are called bigots and other worse names. While we flee from mad dogs, malaria, small-pox, and typhoid fever, let us wake up and banish forever such senseless and dangerous indulgences as liquor drinking and smoking. People are beginning to wake up on this subject. Congress is talking about temperance, and physicians are speaking plainly about smoking. Tobacco is more dangerous in its direct and indirect effects on human life than would be the letting loose of all the mad dogs in the nation. Alcoholic drinks destroy more lives yearly among us than do hydrophobia, small-pox and all sorts of fever combined. These dangerous and deathly practices should be stopped everywhere if possible. Life-saving on the *ocean* is now regarded as a proper theme for discussion in Congress and elsewhere. Why should not life-saving on *land* be also considered? As to the shameful drinking and smoking practices in the halls of Congress, it is high time that both were by law suppressed. Let us have pure air, clear heads and a healthful example in the Capital and at the White House. While we do well to attend to mad dogs and prevent infectious diseases, let us not forget or fail to check the immense, the untold, loss of life, caused by a worse madness in the shameful indulgences we have named. (*Independent.*)

—*Independent:* Reconciliation is hard usually because most people begin the wrong way. They say, I am not to blame; the blame is all in the other party. Let them make the apology, let them begin the reconciliation.

There is the great mistake. It is not the party to blame, but the party not to blame that should take the first step. If you wait for the party to blame to begin, you will probably never begin at all. It is much easier for you who are not to blame to make the advance. Go to the other party, and invite them to a pleasant entertainment at your own house. Tell them you may have said harsh and irritating things, and are very sorry for it. Ask them if the old difficulties, if they cannot be explained cannot, at least, be forgotten. Do not discuss them; ignore them. Ask forgiveness for your own harsh feelings. Promise to try to live in peace. Under all circumstances, and at the risk of as much loss of personal feeling as may be required, make peace. Respect the opinions and judgments of the others. Only forget the past and shake hands over the future.

—Same: The "Canada Temperance Act," better known as the "Scott Act," is a Dominion law, and was passed in 1878 in compliance with the petitions of 5,000,000 persons.

1. In order to bring the Act to a vote, a petition must be signed by at least one-fourth of the legal voters in a municipality, which petition, after being deposited for ten days in the office of the Sheriff or Registrar, is forwarded to the Dominion Government, and thereupon the Governor and Council examine the petition, and, if they approve it, give official notice of a day upon which the electors may vote for or against the adoption of the Act. The voting is by ballot, and the qualifications required of voters are the same as in Dominion elections.

2. When the Act has been adopted, and proclaimed in force in any county or city, it at once stops the sale of all kinds of intoxicating liquor for beverage purposes to anybody living in that country or city. Wholesale dealers may carry on their business within the municipality adopting this Act; but they are not allowed to sell to anybody living in the municipality, or in the adjoining municipality having the Act in force.

3. The convictions under this Act are summary, and the penalties adequate. For the first offence not less than $50 fine and costs: for the second offence not less than $100 and costs; for each subsequent offence, imprisonment.

4. When tried before a Stipendiary or Police Magistrate, a Parish Commissioner, Recorder or Major, the decision of the Court is summary and final.

5. The precise description of the liquor, the actual passing of money, or consumption of liquors, has not necessarily to be proved; if the Court is satisfied from the evidence that a transaction in the nature of barter or sale has taken place, conviction may follow.

6. One-third of the fines resulting to the municipality are to be put aside as a fund for prosecuting illegal sales under the Act.

Such is the Scott Act of Canada, and it is pleasing to state that hitherto it has commended itself in a marvelous manner to the judgment of the people wherever it has been submitted. It was first passed in the city of Fredericton, the capital of New Brunswick, on Oct. 31st 1878. Since then it has become law in the whole of Prince Edward Island; in thirteen out of the nineteen municipalities of Nova Scotia; in ten out of the sixteen of the municipalities of New Brunswick; in two out of the six municipalities of Manitoba; in twenty-seven out of the forty-seven municipalities of Ontario, and in five out of sixty municipalities of Quebec. It ought to be stated that the municipalities in Quebec, are small and the population is very sparse as compared with Ontario. Besides, in many parts of the province of Quebec, there are prohibitory laws prohibiting the sale of intoxicating liquors. This explains why the Scott Act has not been more generally adopted in that province.

A LITTLE girl was asked why she worked so hard one evening. She replied, "My candle is almost burnt out, and I have not another." Life, like a candle, soon burns out, and we have not another.

TELEGRAPHIC NEWS.

Constantinople, February 11th: The Great Powers are taking steps to obtain the assent of Russia to the agreement concluded between Turkey and Bulgaria.—Russia objects to the personal prominence given to Prince Alexander and also to the military alliance between Turkey and Bulgaria.

London, 12th: The panic which has prevailed throughout the Metropolis the last two days has subsided, but the precautionary measures taken by the authorities remain unrelaxed.—Lord Rosebery, as Foreign Minister, continues the policy adopted by Lord Salisbury in respect to the Balkan States and Greece.—Mr. O'Shea (Mr. Parnell's nominee) has been elected member of Parliament for Galway city.—Judgment was delivered to-day in the Divorce Court, acquitting Sir Charles Dilke in the suit of Daniel Crawford *versus* Crawford and Dilke.

Sophia, 12th: The men of the Bulgarian and Roumelian Reserves, who were furloughed, have been recalled.

London, 13th: The Right Hon. H. Childers, Secretary of State, Home Department, proposes to appoint a committee to enquire into the origin of the outbreak in London on Monday last and how far the police failed in their duties in connection therewith.—A relief fund has been opened in the Mansion House in aid of those who have suffered by the late riots The subscription list already amounts to £20,000.—Baron Sandhurst has been appointed Under-Secretary of State for War.—Mr. Jesse Collings, Member for Ipswich, has been appointed Secretary to the local Government Board.—The *Times* this morning publishes a telegram stating that King Milan of Servia has resolved to conclude peace with Prince Alexander.—There has been rioting at Leicester since Thursday evening.—The hosiers on strike paraded the streets, destroyed the machinery of the factories, and smashed the windows of their employers. The local police were unable to cope with the rioters, and the neighbouring towns sent strong bodies of police to their aid. Thus reinforced they succeeded in dispersing the rioters and made several arrests.

Constantinople, 13th: The Porte, in reply to a demand received from Russia for explanations regarding the agreement concluded between Bulgaria and Turkey, has expressed the hope that the Russian Government will give its adhesion to the agreement, since Turkey will remain faithful to the terms of the Treaty of Berlin.—The reply of the Porte to Russia has been communicated to the Ambassadors of the Great Powers.

London, 14th: All the members who accepted office in the new Ministry have been re-elected for their respective boroughs or counties.—Summonses were issued yesterday at the Bow-street Police Court against the Socialist delegates who took a leading part in the riots at the West End last Monday. The summonses are returnable on Wednesday next.—It was intended that another monster demonstration should be held in Hyde Park yesterday, but the police, who had been warned in time, made a display in considerable force and thus prevented the meeting.

Washington, 14th: The majority of the House of Representatives are opposed to the suspension of the coinage of silver.

Paris, 14th: M. Paul Bert, who was lately appointed French Resident at Hué, has sailed for Tonquin.

London, 15th: The names of the Socialist leaders in the late West End riots against whom summonses have been issued are Hyndman, Burns, Champion and Williams. They are charged with having used seditious language.—Mr. Gladstone has written a letter inviting Irishmen of all classes and parties to communicate their views respecting the needs of Ireland, in order to aid Government in forming their decision in the matter.—It has now been finally settled that H. R. H. the Duke of Connaught will return to India in June next and will take the command of a division of the Bengal army.

Berlin, 15th: A Ministerial Bill has been introduced in the Upper House virtually abolishing the May Laws.

London, 16th: Riotous demonstrations of the unemployed took place yesterday at Birmingham and Yarmouth, but the police were able to disperse the rioters without difficulty.—Her Majesty the Queen has sent £500 to the fund opened at the Mansion House for the relief of the sufferers by the late riots in the West End.—Lord Cardwell is dead.

Athens, 16th: Baron von den Brincken, the German Minister here, has presented a Note to the Greek Government strongly urging compliance with the request of the Great Powers that Greece should disarm.

Washington, 16th: The Coinage Committee, by seven votes to five, have decided to submit a report which is adverse to the free coinage of silver. Mr. Bland also submits a report in the name of the minority. A tie took place in the voting of the Committee upon the proposal against the immediate suspension of the coinage of silver. There was one absentee.—The *New York Herald*, in commenting on the decision of the Committee, says that the effect of it is to put an end to the efforts being made to bring about a compromise, and that the House of Representatives must now decide whether suspension or free coinage of silver is to prevail.—According to the report of the Agricultural Bureau, the American cotton crop is estimated at 6,500,000 bales. The picking is nine days late, and the quality in the States bordering on the Atlantic coast is poorer than last year. The yield of lint is below the average, except in West Mississippi. The quantity remaining on the plantations on the 1st instant was one-sixth of the crop.

London, 17th: The *Daily News* publishes a paragraph stating that a forward movement of the combined fleet from Suda Bay is imminent with a view to disabling the Greek fleet which is at present anchored off Salamis.—It is understood that Government are not prepared with any proposals respecting the Irish question.—Mr. Justice Mellor has been appointed Judge Advocate-General.

St. Petersburg, 17th: Russia has assented to the Turko-Bulgarian agreement, except the clause referring to the military alliance between Bulgaria and Turkey.

Berlin, 17th: Count von Moltke is ill.—The Coinage Committee have rejected, by seven votes against six, the proposal to submit a report against suspension of silver coinage.

London, 18th: The Socialists, Hyndman, Burns, Champion, and Williams, were brought up for trial before the Bow-street magistrate yesterday.—The reporters belonging to the staff of the *Times* and the *Daily Telegraph*, who were present at the mass meeting of the unemployed held in Trafalgar-square on the 8th instant, gave evidence testifying that the prisoners used seditious language in their speeches on the occasion.—The accused were remanded for a week and admitted to bail.—H. R. H. the Prince of Wales has contributed £250 towards the Mansion House Relief Fund, which has now reached to £47,000.—The English press is greatly occupied in discussing the judgment of the Divorce Court in the Dilke case, because, although the charge is dismissed, yet a decree *nisi* has been granted to Mr. Daniel Crawford on his wife's confession, and Sir Charles Dilke is blamed for not denying the accusation on oath.

TREATED FOR THE WRONG COMPLAINT.

It is at all times hard to lose one whom we hold dear, but it is terribly so when we have the consciousness that but for mistaken treatment the loved one might have been with us still. In some cases the fact that the sufferer is treated for the wrong complaint is known in sufficient time to admit of the patient being saved, and the following is a case in point :—

A little more than two years ago a beautiful young lady in New York was given up to die of Consumption. Her fond parents took her to Paris as a last resort, hoping to find some skilfull physician there capable of arresting the rapid strides of the supposed dreadful disease. In this their hopes were blighted, but fortunately away in that distant foreign city they met with a description of a new method of treating Dyspepsia, which emanated from the Mount Lebanon Shakers of the State of New York. The thought struck the parents of this helpless young girl that perhaps their daughter was afflicted with Indigestion or Dyspepsia, and not Consumption ; and if so, there might be a chance for her recovery.

Some of the Seigel's Curative Syrup, made especially for the cure of Dyspepsia, was obtained and administered to the patient, and the result was marvellous. To-day their daughter lives in the enjoyment of good health. The fact was, the patient had been treated for the wrong complaint, and when she was treated for Dyspepsia (her real trouble), all the alarming symptoms of Consumption vanished. This is not an isolated case. The country is full of suffering thousands that are being treated for Liver Complaint, Malaria, Kidney Disease, Lung Disorders, &c, &c, when the fact is they are afflicted with Indigestion in some of its varied forms, and all of such sufferers would obtain relief if they were properly treated for Dyspepsia.

ANOTHER CASE IN POINT.

"Crofton, Christian Co, Ky, U S A,
"January 5th, 1882

"Dear Sir,—My daughter, Sarah F Walker, last January was confined to her bed, and had been for twelve months, was under treatment of three eminent physicians, who said she had Consumption and Heart Disease. The doctors and all that saw her said she was bound to die. But I persuaded her to take your Seigel Curative Syrup, and after having used two and a half 60 ct. bottles she was restored to perfect health, and said she felt better than she had for five years. My daughter is now living and enjoying good health, but had it not been for your medicine she would have been now dead.—Yours, &c. "(Rev) M Melton.

"Any one doubting this can write to Sarah F. Walker, Crofton, Ky.

"N.B.—If you think this worth printing, please do so, if not, give it to the waste basket"

PRONOUNCED HOPELESS BY FOUR DOCTORS.

Mr W Bouchier, Eastover, Bridgwater, sends the following :—

"West Quay, Bridgwater,
"December 21st, 1883

"Dear Sir,—It affords me great pleasure to add my testimony to the wonderful effects of Mother Seigel's Curative Syrup. For a period of eight years I suffered from a severe cough and indigestion, with frequent attacks of Rheumatism ; and for eleven months I was under medical treatment, without deriving the slightest benefit. The last four doctors I was under assured me that mine was a hopeless case, and gave me up as incurable. About that time I heard of Seigel's Syrup, which I was induced to try, and through its use, I am thankful to say, I quickly got restored to health, and am now able to follow my usual occupation. I may say that whenever I feel the least symptom of my old complaints I at once take a few doses of the Syrup, which quickly sets me all right. I send you this in the hope that other sufferers may be induced to give the Syrup a trial.—Yours truly,

(Signed) "Wm Rendall"

AFTER MANY YEARS.

"Whittle-le-Woods, near Chorley,
"December 26th, 1883

"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.—Yours truly, "E Peel"

PASSENGERS SAILED

Per P & O. Str. *Gwalior*, 19 :

For Brindisi—Mr W H Murdoch, Mr C H Deily, Lieut H G Broadwood, Capt E C Martin, Hon R Calder, Mr G R

Thom, Mr Kinnison, Mr Peke, Mr G K Bull, Mr J Kincaid, Mr Hugh Fraser, Mr A A Thom, and Dr George Watt.
For Venice—Mr and Mrs Batt, Mr Laughton Alison, and Mr Louis Andrews.
For Marseilles—Capt C Haskyns, Col H G Saunders, and Col E Stedman
For London—Capt and Mrs N G C de Burgh, Mr Muncherjee Dossabhoy Frasis, and Mr Clarke.

PASSENGERS ARRIVED

Per P. & O. Str. *Hydaspes*, 16:

From London—Mrs Crockett, Misses Crockett, Lieut-Col Stockley, Mr Sovell, Col W C Chowne, Mr and Miss Harris, Mrs Wilson and infant, Miss Garden, Commander Gissing, R N, Mrs Scalock, Mr G Mackay, Mr T Butterick, Mr M Rattray, Mr F W R Cowley, Mr Aldridge, Mr Glazebrook, Mrs Wilkinson's infant, Mr J Townsend, Mr J Spicer, and Mr Chitty.

From Venice—Mr K G Gupta, and Mr Molesworth.
From Brindisi—Gen Sir Charles Arbuthnot, Mr A C Preston, Col Ellis, Major Barker, Mr and Mrs Forsyth, Mr Burrows, Mr F Bliss, Mr T Carlisle, Capt A E Russell and Mr Playfair.

Domestic Occurrences.

BIRTHS.

PHILLIPS—February 1st, at 9, Staff Lines, Poona, the wife of B. Phillips, of a son.

MALHAR—February 11th, at Poona, the wife of Rev. D. G. Malhar, F. C., of a daughter.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

Rev. C. Eble, 31st December 1886...	7	10	0
The Reading Club, Collector's Office, Dhulia, 6th February 1887	7	10	0
R. L. Gordon, 1st March 1886.....	1	8	0
Captain Meares, 21st August 1886...	4	0	0
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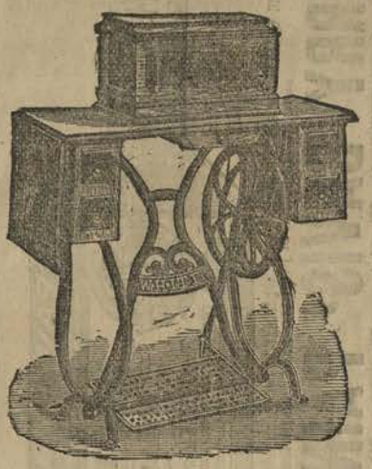

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THE get up of the Almanack is specially attractive this year, neither labour nor expense being spared to keep up the reputation the Annual has attained. A very handsome cover, and an entirely new series of illustrations have been secured. The contents include Scientific papers (on the Electric Light, Sunshine and its Measurement, &c.); Temperance Articles (Scientific Phases, Temperance Legislation, &c.); Missionary Notes; Pictures and Sketches (Professor Fawcett, the Blind Postmaster-General and India's *Far-seeing* Friend; the Discontented Labourers; the Duty of Sympathy; the Revised Bible, &c.); Pen and Ink Sketches (the Bombay Buggy and Bombay Street Scenes); Brief Biographical sketces of Literary. Scientific, and Political characters, including Ruskin, Lord Tennyson, Professors Darwin and Proctor, Gladstone, John Bright, &c. &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

The Bombay Christian Almanac for 1886 is a very attractive publication. It is beautifully illustrated and contains some interesting sketches, besides a great deal of useful information relating to Government Departments and religious and charitable organisations. It is issued by the Bombay Tract and Book Society at the moderate price of 8 annas. —*Times of India, 28th December*, 1885.

The Bombay Christian Almanac for 1886. Published by the Bombay Tract and Book Society. Price, 8 Annas. This annual maintains its reputation and the many who look for it this year will not be disappointed. The principal burden of its preparation has fallen upon the Rev. Mr. Grieve, Secretary of the Bombay Tract and Book Society,

* * * * *

The Almanac (printed at the Caxton Press) has been brought out with much attractiveness and contains a great deal of interesting matter, original and selected. The illustrations are uncommonly good.—*Bombay Guardian, 26th December*, 1885.

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8). It is well printed and gives the usual and necessary information. It contains several full page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

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The year 1884 draws rapidly on, but the Bombay Tract and Book Society have got a good start with their excellent annual. No less care and thoughtfulness have been given to the preparation of it this year, than in previous years. The present issue need not shrink from a comparison with any of its predecessors, which is saying much. The illustrations are capital. The Almanack itself contains the multiform information needed in this country, and is accompanied by well-selected matter of a more purely literary character. Missionary, Temperance and Educational matters are treated in separate papers, by able pens. There are notices of the various Missionary and Religious Societies in the Bombay Presidency, and also of the Benevolent Institutions and Christian Educational Societies here. This handsome and useful work is sold at 8 annas a copy.—*Bombay Guardian,*

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